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WEEKLY REVIEW.

—A very matter of fact person might regard a tower of silence as a banqueting house for birds of prey, and a European cemetery as a banqueting-place for worms. The Parsees seem to attach the idea of sanctity to their towers for the dead. A new structure of this kind was to be commenced at Nousaree, and a special train conveyed a large body of Parsees to the place to witness the ceremonies connected with the inception of the undertaking. There were 6,000 Parsees present; "no such enthusiastic gathering of Parsees was ever witnessed," it is said. On the day after the ceremony, Mr. Byramjee Jejeebhoy, C S. I, met with a carriage accident that caused serious alarm throughout the community. Though much injured, he is recovering. Another carriage accident has occurred this week, in Bombay. Colonel Cumberlege, Commissioner of Chutteesgarh, C. P. was thrown from a carriage very much as Capt. Henry was Though not killed, he was seriously injured.

—Two missionaries, one of the C. M. S. the other of the S. P. G., both having their field of labour in the Tinnevelly district, and both accustomed to preach in Tamil, were consecrated to the office of Bishop, at Calcutta, last Sunday. While conceding that better, wiser or worthier men could not be found in all India, the *Indian Chr. Herald* asks why, if two missionaries were to be made bishops at Calcutta, one of them should not have been from the North of India. The answer to this is found in a consideration of what is supposed to constitute a demand for a bishop, namely, a large number of churches under pastors, occupying a particular district of country. In the N. of India there are not found large numbers of Native Christians in churches having pastors, in limited fields, as there are in the S. of India.

"Then again in selecting a S. P. G. and a C. M. S. Missionary who have been labouring for many years within a day's journey of each other, to make them Bishops, has the appearance of perpetuating and emphasising the division between the Christians of the two missions of the Episcopal Church of England."

Perhaps the object was to hold the balance between the two Missionary Societies. The I. C. H. would have been glad if one of the new bishops had been a Native, and specifies the Rev. K. M. Banerjea, LL.D. as an eminent example of learning and piety. Doubtless; and it might further be argued that it has been very much the custom in England to select for the office of Bishop, men thus distinguished, though they never had stood in any proximate relation to the churches over whom they are made overseers. But in selecting missionary bishops, it would be a great mistake to appoint to a certain diocese men whose ministerial labours had hitherto been in a different sphere altogether.

—We have read with considerable interest "The Temple, its Ministry and Services, as they were at the time of Jesus Christ. By the Rev. Dr. Edersheim." We never before had so clear a conception of the Temple as it was in the days of our Lord. The author has made a profound study of all the literature that bears upon this subject, especially of the Mishna. The distinguishing feature of the temple itself was not its architectural magnificence, for in this respect there were many more remarkable edifices in the world. But in the days of Herod the temple had many accessories in the different structures, the porches etc. included in the immense temple area. It is difficult to conceive of anything grander than the effect that must have been produced by the Royal Porch. Here is what Dr. Edersheim says about the Porches:

"They ran all round the inside of the Temple wall, and bounded the outer enclosure of the Court of the Gentiles. They consisted of double rows of Corinthian pillars, all monoliths, wholly cut out of one block of marble, each pillar being 37½ feet high. A flat roof, richly ornamented, rested against the wall, in which also the outer row of pillars was inserted. Possibly there may have been towers where one colonnade joined the other. But the Royal Porch by which we are supposed to have entered the temple was the most splendid, consisting, not as the others, of a double but of a treble colonnade, formed of 162 pillars, ranged in 4 rows of 40 pillars each. We may regard the Royal Porch as consisting of a central nave 45 feet wide, with gigantic pillars 100 ft. high, and of two aisles 30 ft. wide with pillars 50 ft. high."

One remark made has considerable importance:

"The Old Testament nowhere provided legal means for enforcing any payment for religious purposes. The law stated what was due, but left its observance to the piety of the people, so that alike the provision for the Temple and for the priesthood, must have varied with the religious state of the nation."

It is a great pity that this feature was not imitated by those who introduced the tithe system into Great Britain. It was customary to plead the sanction of the Old Testament for the imposition of this ecclesiastical tribute; yet how very far was the system from having such sanction. All were made to contribute to the support of a religious establishment which many of the best and most religious people in the community, did not feel that they could conscientiously uphold.

We make the following extract from this book:

"It would be difficult to conceive arrangements more thoroughly or consistently opposed to what are called 'priestly pretensions' than those of the Old Testament. The fundamental principle laid down at the outset, that all Israel were 'a kingdom of priests,' made the priesthood only representatives of the people. Their income which, even under the most favourable circumstances must have been moderate, was, as we have seen, dependent on the varying religious state of the nation since no law existed by which either the payment of tithes or any other offerings could be enforced."

—A remarkable temperance work was in progress in the western part of Pennsylvania at the date of our last advices. Over 30,000 have joined the ranks of total abstainers, and the daily accession averages 1000. This work has been inaugurated and carried on by Francis Murphy, an Irishman, who was converted *in prison* about a year ago. A writer in the *N. Y. Evangelist* says:

"The element in this movement that gives it such marvellous power, is love—God's love as displayed on the cross, not that sickly sentimentality known as humanitarianism. With unabated earnestness and fervor is the truth pressed home upon the hearts and consciences of the pledge-signers, that there is no hope for them except in that atoning blood which cleanses from all sin. Hence it follows that the signing of a pledge is but the first step in their upward progress, and this accounts for the large proportion of these men who have not only become sober, but happy and active Christians, and for the fact that so few have fallen back. It is, indeed, rather a religious revival than a merely temperance reform."

The ministers see the hand of God in the work and cordially unite. There is more prayer than anything else in the meetings.

"A divine power manifest itself to men in the indescribable influence of Francis Murphy, a stout, blunt Irishman, without a particle of meretricious grace or pretension, whose versatile nature plays with easy naturalness from boyish gaiety to the most touching pathos and the most awful solemnity, and whose handsome and radiant countenance is always bright and joyous, so that it makes people happy merely to look at him. The work is spreading all over Western Pennsylvania, and to the adjacent States. The very atmosphere seems to be pervaded with it; so that the hearts of all classes are drawn together in fraternal bonds never before known or felt, and the best people among us have been made better, while the feet of thousands have been set upon a rock, and a new song put into their mouths."

—The Rev. A. N. Somerville of Glasgow, whose evangelistic visit to India is so well remembered here, has been invited by an Association in Glasgow to disconnect himself from pastoral work and local claims and spend his time in evangelistic labours abroad. He has accepted the invitation, and has announced his decision in a letter that has been published. There is a prospect of his being accompanied by his youngest son. He intends to visit Australia first. He is now 64 years of age.

—With much regret we hear of the death of the Rev. Dr. Warren, of the Am. Presbyterian Mission in N. India, aged 68. He came to India in 1839 and remained 15 years, returning in 1854 to America. He came out again in 1872. While in America he was actively employed in behalf of the freedmen. He died at Morar, on the 7th inst.

—The fearful loss of life caused by the breaking of the Ashtabula bridge, calls attention to the necessity of not being satisfied with merely ordinary tests, in constructions involving the hazard of human life. It would seem that it was the extraordinary severity of the cold, that caused the bridge to break by contracting the iron. In this country it is the extraordinary falls of rain that make havoc of the bridges. It is too much the tendency to be satisfied with ordinary tests. The structures should be made with reference to abnormal conditions and combinations of risk. A similar remark may be made with reference to character. Men prepare themselves for ordinary temptations and ordeals, but the only safety is in preparing for extraordinary temptations. We need to know the utmost resources of the enemy. If we are prepared for the Goliaths of danger, we shall of course be prepared for less gigantic opponents.

—The *Indian Mirror* says:

"There is considerable difference between the Mahomedans of Bengal, and the Mohamedans of Bombay for instance, and those of the Punjab, and their feelings towards the Sultanate of Turkey must not be gauged by the same standard. The Mahomedans of Bengal are mostly Bengalis, forced to embrace Islamism by the proselytizing fanaticism of the quondam rulers of this country, and retain the essential characteristics of the inhabitants of Bengal, and their sympathy with the Ottoman Empire of Europe is about as real as the sympathy of Hindus with Germans, because both trace their descent from the ancient Aryans. It is different, however, with the Mussulmans of the Punjab and Bombay, who are much more closely identified nationally, as well as religiously, with the Mahomedans of Turkey."

What is said above of the Bengal Mahomedans, may be said of the majority of Mahomedans in Bombay, in the Concan and in other parts of the

Presidency. They are descendants of proselytes' and many of them have a good deal of Hinduism still cleaving to them. Nor, so far as we are aware, are any earnest efforts made to raise them to a more orthodox level. Of course, in an emporium like Bombay there is a considerable number of the other class referred to, and these are the most active and influential. They do not however seem to take much interest in the Indo-Mussulmans.

—Bishop Marvin of the Am. M. E. Church, South, preached in Bombay twice, last Lord's Day, and we have heard but one opinion expressed as to the singular power and felicity of his preaching. The editor of the *Dnyanodaya* says that he never heard any thing so excellent as his evening discourse, which was on 1 Cor. iii. 7, 8, and that the preacher seemed to have the power to transport his hearers to the very mountains of Beulah with their distant prospect of the celestial city. The Bishop and the Rev. Mr. Hendrix of the same church, left for Europe on Monday last.

—A copy of the following work has been sent us: *The New Exchange Calculator.* Compiled by Dinanath Muddonjee. New and revised edition. This is a book of about 500 tables on as many pages, showing the conversion of Indian money into English, and *vice versa* from 1*s* 5*d* to 2*s* 1*d* the rupee, rising by 1/32 of a penny. The book is printed in clear type, and will doubtless answer the purpose for which it is intended.

—We have also received the following Marathi tracts published by the Chr. Vernacular Education Society: A Shining Light, or the Story of Premdas the Goldsmith. By A.L.O.E. Wreath of Stories, part I and Wreath of Stories, part II, also by A. L. O. E. Our readers konw that A. L. O. E. has taken up her residence in upper India, and is employing her pen in preparing boeks and tracts to be rendered into the different languages of India. In this labour of love she is much helped of the Lord. The C. V. E. S. are doing a good work in getting these stories translated and published. They have been neatly printed at the Anglo-Vernacular Press.

—'Have all Christians got what you call faith?' The question was asked of a European by a Moonshi. The European has written a book about India, and reports some of the talk he had with his Moonshi. Nothing seems to have annoyed him more than questions like the above. The Moonshi appears to have had decidedly the advantage. The result of the conversation was that the European had a desire to kick the Moonshi. How much more honest would it have been to say something like this: "We are all called Christian because this is the religion which we believe to be true. But a true Christian is one who has been changed in heart by the Spirit of God, and who knows Christ as his personal Saviour and Helper. We all need to be converted, just as the heathen do, but not many of us are as yet converted. We love the world and its pleasures and honours, and we love our own ways, and are not disposed to give up our sins; but we hope to become true Christians some day. So you must not judge of Christianity by what you see in us. We are outside of it as you are. Seek rather those whose hearts have been changed and who serve the Lord Jesus in sincerity, and you will learn from them what Christianity is."

—The *Sutya Dipika* has an account of the conversion of an educated youth. In this case as in so many others, we notice the variety and multiplicity of influences and agencies used to bring the subject out of darkness into God's marvellous light. The young man who here gives an account of his conversion pursued his studies in Rutnagherry, and there attended the meetings of the Theistic society established by the late Mr. A. W. Moduk. He gave up all belief in caste and idolatry at that time. Reading the old numbers of the *Hindu Reformer* confirmed him in his monotheistic ideas. The fear of man hindered him from fully declaring his convictions. Though he had not come in contact with missionaries he was disposed to think favourably of them, as earnest and zealous men. He afterwards heard the Rev. Mr. Barker, of the Presb. Mission, preach. He was hindered from receiving benefit from this, by the conviction that there was no need of a mediator between us and God. He went to Satara, and while there attended some Christians *Kirttans* performed by a Christian pastor, with whom he had some conversations on the subject of religion. He began now to be convinced of the claims of Christianity. The perusal of Rev. Baba Padamanji's books on Deism and the Comparison of Hinduism and Christianity, deepened these convictions. Finally, a sermon which he heard preached at Ahmednuggur by Rev. Mr. Hume, led him to decide to embrace Christianity at once. He was baptized Dec. 17th last.

—In our Epitome will be found an account of the Suttee performed by the three wives of Sir Jung Bahadoor. It will be read with melancholy interest. How far it can be relied upon, we know not. A correspondent of the *Indian Mirror* says that only the first wife was actually burned, the others having been persuaded to renounce their intention of burning with the corpse. It is matter of congratulation that this abominable custom, once so common in India, in now extinct as regards the territories under British rule, except as in isolated instances it is practised secretly. It is the relic of a barbarous age when the lords of creation taught their wives that they had no title to existence apart from them. Something corresponding to it may still be found in Ashantee where, when a chief dies, his numerous wives must be immolated with his remains. The fact that the women in this country have so well learned the lesson that they can die without reluctance, does not take away from the criminality of those who prescribed it, and who help to perpetuate it. Though Suttee has virtually passed away, yet compulsory widowhood and the merciless treatment of widows continue to testify to the same primeval falsification of the relations ordained by God for man and wife.

—Some hundreds of pilgrims are said to have been trodden to death at Ajodhia. A correspondent of the *Bombay Gazette* says:

"The Madras Government has practically laid down, for the guidance of Magistrates, a rule that no amount of public danger justifies interference with the feelings of religious Brahmins; and this principle, as enforced by the degradation of the unfortunate Mr. Weld, is understood to have found favour and support with the Government of India."

—The Afreedees have come to terms, and will abide by them so long as there is an imposing force at hand to keep them in check.

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SATURDAY, MARCH 17, 1877.

GRADATIONS IN SIN.

In the Sermon on the Mount our Lord teaches us that our indignation against sin is not to be reserved exclusively for the full-blown sin, but is also demanded by the first movement of the heart towards sin. Murder, adultery and other flagrant transgressions begin in the heart before they attain to overt perpetration. There are cases in which the wrong state of the mind does not issue in open transgression, in which however the sin is just as great as though it had done so. A man for instance has a desire to steal; he is restrained not by any moral considerations, but by the evidence that it would not be safe. That man is a thief in God's sight. Another man covets his neighbour's wife; he would gladly seek the satisfaction of his unhallowed desires, only it is made evident to him that his proposals would never be listened to; he does not become an open transgressor, because his way is blocked up, but God writes him down an adulterer. Our readers are familiar with this principle; our object in referring to it, is to point out an abuse of it against which we need to be on our guard. Men reason thus: the evil desire is as much sin as the evil act, and the world is therefore very wrong in condemning so severely the outward act, when many others who have the evil desires are treated as blameless. In consequence of this reasoning, persons who have been guilty of scandals consider themselves injured by the severe condemnation of the world, and many Christians think they are forbidden to show any particular hatred toward the sins of which those persons were guilty, and that the spirit of Christ requires them to behave with great leniency towards them. We admit at once that it is highly creditable in Christians to seek the reclamation of society's castaways. But it is very important that we should have no erroneous views regarding the nature of their sins. Jude says:

"And of some have compassion, making a difference; others save with fear pulling them out of the fire; hating even the garment spotted by the flesh."

Between the desire to do wrong and the actual wrong-doing, the providence of God has interposed a number of barriers; at every one of these barriers the individual is summoned to a halt, that consideration of the evil of his procedure may impress his mind and turn him back from the proposed iniquity. In many cases, individuals are arrested by the first check that is interposed, their consciences resume their sway, and they abandon the wicked project. Others have a strength of evil purpose that enables them to overcome the first barrier and go on to the second. Here perhaps they are successfully arrested; but in some melancholy instances, this and every succeeding barrier is overcome and the evil thought is fully consummated. Now it is evident that the turpitude is far greater in these last instances than in those previously mentioned. It would be a very great mistake for any one to argue that as God looks at the heart, the man who merely proposed to do evil, and the man who actually accomplished it, are on a par, and the latter should not be branded with special infamy. God certainly intended that the sin of these thorough-going sinners should impress us deeply. Our Lord's teaching in the Sermon on the Mount was not intended to take away from the heinousness of sin, but rather to add to it greatly; not that we should think less of the guilt of the actual adulterer, but more of the guilt of the would-be adulterer.

This matter is very important in its bearing on church-discipline. Sometimes a member even of a church that seeks to maintain a high standard of Christian living, falls into sin, i.e. is guilty of something that is grossly in opposition to his assumed obligations, something the evil of which is most conspicuous. The enemies of the truth are delighted, and a thousand tongues are at once busy in condemning not merely the guilty party, but the church to which he belonged. Now it will not do for the church to answer the denunciations hurled at them by trying to make out that they who denounce are as guilty in heart as the man denounced by them. It is possible that some of the more pious members may say, Let us show compassion to the offender and try to recover him. But our compassion is first due to the wounded honour of the church, and it must be made evident to every body that with our whole soul we repudiate the sin that has been committed. By virtue of his connection with Christ and Christ's church, the man was in a position where sin would have ten-fold the turpitude that it would have had outside the church. It affects not merely his reputation but the reputation of every church-member, inflicting a deeper wound even than upon his own father and mother, brother or wife; wounding the cause of Christ profoundly, and crucifying afresh the Lord of glory, putting him to an open shame; arresting the work of God which depends so intimately upon the purity and good repute of the church; and hindering the salvation of sinners to an extent that no one can estimate. To offend even one of Christ's little ones, is a horrible thing in Christ's estimation; how much more when by some public and flagrant sin, the whole church is offended and its influence thwarted. The question now is not, how shall we get this particular transgressor saved? but, how shall we deal with this

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transgression so that it shall not neutralize the force of the testimony borne by the well-conducted members of the Church? It is easy to neutralize this. Anything that will look to the world like having fellowship with the unfruitful works of darkness will effectually neutralize it. The church cannot deal with men on account of the wrong state of their heart, except when this wrong state developes itself in overt sin. When the sin is full-blown and patent, the church is called upon to act in such a way as will tell not merely on the guilt of open transgression, but on the guilt of the thoughts that led to it. There is a tendency in modern times to deal leniently with certain forms of iniquity under the impression that Christian charity requires it. But the true love of Christ and the true love of men, will manifest themselves in a profound solicitude to maintain intact the standard of Christian living. Any laxity here will tell disastrously upon the power of the Gospel and of the Church in the world. We are to provide things honest in the sight of all men. Some refer to the case of the woman taken in adultery, quite misapprehending the real teaching of that incident. That woman was not a church-member, nor a candidate for church-membership, nor is there anything to show that she was a penitent. The object of bringing her to Jesus was to get him to pronounce sentence upon her, so that they might arraign him on the charge of assuming judicial functions, to the prejudice of the ordinary tribunals. 'Neither do I condemn thee,' (adjudge thee to punishment,) means that our Lord would not do what they wanted him to (viz. assume judicial functions,) and gives no intimation of the feeling with which he regarded her crime. This case has nothing to do with the cases we have in mind, in which professors of religion engage in iniquity.

In Corinthians Paul tells us that if a man called a brother has been guilty of open sin, Christians are to separate from him entirely, refusing even to eat with him. Their first duty is to the name of Christ, to keep it from the stain of tolerated sin; and they must put their hatred of the sin into a visible and conspicuous form that all may become aware of their repudiation of it. In our Lord's letters to the seven Churches, there is a good deal on this subject of discipline.

"I know that—thou canst not bear them that are evil.—This thou hast that thou hatest the deeds of the Nicolaitanes which I also hate.—Thou hast them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel,—and to commit fornication. Repent, or I will come and fight against them with the sword of my mouth.—Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce."

To modern ideas the judgment on Ananias and Sapphira seems severe. But if they had been allowed quietly to remain in the church, the soul-saving power of that church would have left it. And doubtless there are many churches from whence the soul-saving power has departed, because of some tolerated transgressors within its pale. The foundation of the Lord standeth sure, having a seal upon one of the faces of which is seen these words, Let every one that nameth the name of Christ depart from iniquity.

Sin is enhanced by the greatness of the influences brought to bear against it. The influences that are brought to bear in a truly consecrated church are of utmost potency; and as this heavenly repression augments, it reaches a point at last where resistance becomes unpardonable. While therefore we feel the necessity of keeping our own hearts with diligence that the germs of evil may not take root, and while we readily forgive the sins that are committed against ourselves, let us see to it that we do not diminish the opprobrium that God has attached to full-blown iniquity, especially when found among those who profess to be the Lord's.

If our own piety be thin our work will be inefficient. If we have been much with Christ, and have deep personal experiences, we will do more good in one month than with a shallow experience we would do in ten years.

INSPIRED REVISION.

In an article on Professor Smith of the Free Church College, Aberdeen, with whose bravery in confronting orthodoxy our contemporary is delighted, the *Friend of India and Statesman* says:

"Perhaps the most important of the views advanced by him, is that with regard to prophecy *viz.*, that every prophet spoke directly and pointedly to his own time, and that every prophecy was "spoken to the church as then existing for its instruction in the way of salvation." This is but the consistent carrying out of the fundamental reformation principle, that "the word of God is always a living and personal revelation of himself"; but we have only to compare this with the ordinary way of treating the texts that are supposed to be Messianic prophecies, to see how modern Protestantism has failed to understand the Reformation. The functions of the prophet and the true Messianic element in prophecy can be understood only from a careful study of history, and it is only thus that we can hope to learn the lessons of the Old Testament to our own times. We know of no other view that can compare with this in revealing the life and power of the Bible."

The prophet, if he is a prophet, is competent to tell us what his functions are, and we fail to see the significance of the remark that the prophet's functions and the Messianic element can be understood only from history. As a witness, history is important; but a man whom God has commissioned to speak in his name, is surely competent to inform us what his prophecies have reference to. We do not believe that "every prophecy was spoken to the church as then existing for its instruction in the way of salvation," for we think the contrary is in several places plainly intimated. One of the prophetical psalms says: "This shall be written for the generation to come." The 22nd psalm, treating of the sufferings and glorious kingdom of the Messiah, with details (v. 18) that could not possibly be understood until the events had occurred, closes with these words: "They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." In Isaiah we have such passages as these: "I have even from the beginning declared it unto thee; before it came to pass I showed it thee; lest thou shoudst say, Mine idol hath done them and my graven image hath commanded them." "New things do I declare; before they spring forth I tell you of them." Peter says: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." That is, the Old Testament prophets after having prophecied concerning the new dispensation, sought to understand the purport of what they had written: "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that NOT UNTO THEMSELVES but unto us they did minister the things which are now reported unto you." Daniel says: "I was astonished at the vision, but none understood it," (I did not at all understand it.) "I heard but I understood not. And he said, Go thy way, for the words are closed up and sealed till the time of the end." They who waited upon the ministry of our Lord were in a better position to understand the Messianic prophecies than the prophets themselves had been, yet could they not understand them till the resurrection of Christ, when he said to them. "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." These Messianic truths were faintly adumbrated, because the children of Israel could not stedfastly look to the end of their system. They could not be apprehended by them because they were so much in advance of their own experience. Another thing: while the Jewish dispensation lasted, it was necessary that the Jews should hold it in reverential honour, and feel the obligation connected with all its peculiarities. On the supposition that the Messianic events had been clearly revealed to them, so as to be apprehended by them, the glory of their own dispensation would have been eclipsed in their regard; they would have been tempted to disparage and neglect that which was only intended to endure for a season. In the wisdom of God, while that dispensation lasted, it remained to them the standard of truth; it commanded their reverential regard. When the time for its abolition came, then the meaning of the Messianic prophecies began to come into view. This explains too why the Messianic prophecies have so many Jewish features in them. We fear that Professor Smith has been led away, as many German critics have been, by the delusive ambition of appearing independent and strong-minded. No man can be a true Christian teacher, who is not first a learner, sitting at the feet of Jesus and learning of him.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir.—Your correspondent K. asks "what right have we to say that a" "man who has departed from Christ" and "is bringing dishonor on his holy name is still a child of God?"

I reply, because it is *sinners* whom Christ receives as his children; *in their sins*; in order that He may save them *from their sins*. Such are not made perfect at once. The moment they really trust themselves to Christ they are *perfectly adopted* they have the assurance that they have passed from death to life—and they have the *promise* that they *shall not* come into condemnation. We are told that God scourgeth every 'son' that he receiveth.

He does not scourge them because they are good, but because they are bad.

I suppose that K. admits that children of God are not sinless; will he tell me THE AMOUNT OF SIN which, causes a child of God to cease to be one.

It seems to me that if sinning disinherits a child of God, then any sin ought to do so, and a man must be alway falling in and out of a state of grace.

But God says of backsliders, return unto me, BECAUSE I am married to you; not: return, divorced one, and be married over again.

We do not do good works in order to become children of God, but because we are children: a flaw in the reality of trusting ourselves to Jesus would be fatal, if not found out; a flaw in our obedience as children (the' deeply to be deplored) is not fatal; if it were who could be saved? God has some trying cases, among those who come to him. He has to exercise much long suffering and patience, but he does not cast them off. They *must* learn to 'continue in the word' they *must* learn to hold fast their confidence firm to the end, and they are often a long, long time in learning this, but He has *promised*, that they shall NEVER PERISH, and therefore they *never will*.

He will chasten, scourge, and punish His '*children*' until they become obedient, but that is a very different thing from casting them off.

If his "*children*" sin, ever so vilely He will have to bring them to their senses. He will have to shake them over Hell if necessary, to visit them with misfortune after misfortune—trouble after trouble, until they acknowledge their sin and repent, but He will not finally cast them off, because his word is passed they *shall not* come into condemnation.

Yours in Jesus,
W. P. Partridge.

March 12, 1877.

[Our correspondent says "A flaw in the reality of trusting ourselves to Jesus would be fatal." This is our opinion. And that which is needed in order that a sinner may receive Christ, is needed in order that he may retain him. In one word our salvation is in Christ, from first to last. He that hath the Son of God hath life; has it as he has Him; and has Him by faith. There is a sin unto death, and a sin not unto death.—*Ed B. G.*]

Dear Sir,—Being interested in the articles "kept through faith" I write a few words. The truth of God has a twofold aspect—the Godward and the manward, and only when we recognize this are we correct. "Once in Christ always in Christ" is right if properly understood; for Christ "is *able to keep all*" His "*from falling*" (Jude 24): Christ is the "author" of eternal life, or "salvation unto all that obey," believe or trust Him. Those who are united to Christ by a living faith *are united* to Him. This is the Godward aspect of Salvation. "He is able to keep that which I have committed unto Him against that day" (II. Tim. i. 12). But there is the manward aspect likewise, and there are many passages which bear solely, as it were, on this. Responsibility, patience, hope, joy, these *must be* continued.

Christian duty is enforced, "Let that abide in you." "Abide in me." "Sin not at all." The *natural, necessary outcome* of true faith in Christ is Christian life, love, joy &c. &c. These cannot be without true faith: and true faith cannot be without producing these. How many alas! there are who think they have true faith, who have it not! How many there are who think they stand, who shall some day know in a sad experience by falling, that they *never had* a true and firm standing on the "*Rock of Ages.*" How many *seem* to eat the same spiritual meat, but who do not live thereby! 1 Cor. x. 12. Paul himself fought, strove, ran, and in all his efforts had a blessed confience to cheer, and support Him. And to refer to the note to the letter of "K," the bridegroom could not have come before he did come, therefore the foolish virgins could never be ready. They represent the large number of professing Christians, who have not chosen "the good part, which *shall never* be taken away." Heb. x. 26-29 urges all to accept of Christ, as the *only* sacrifice for sin: that is, it teaches only one salvation, in harmony with Hebrews ii. 3, which declares that if this the only salvation be neglected be refused, there is no other escape from the curse of sin.

Yours in Christ,
ALPHA.

Sir,—I was agreeably surprised, on arriving here last year, to notice several references in the local "dailies" as to meetings of the Young Men's Christian Association; which I presumed to have been a recent establishment; the want of which I can assert from personal experience was keenly felt in Bombay some years since, when I was in my extreme youth; and found that there was such a want of social intercourse among Europeans or their descendants that the temptations to follow the course of dissipation leading to moral death were alarmingly great, for inexperienced youth. Though it should be remembered that there was a small band of true Christians even then, who endeavoured to attract wanderers to their weekly meetings—by introducing the social element into their *re-unions*, together with musical entertainment.

I have of late attended the prayer meetings and with one single exception found them but poorly attended. The lectures that were so ably delivered during the month of January however, were well attended and if such lectures, or others on travel, History or Science were more frequently delivered, they would undoubtedly prove attractive. An old friend who is connected with, and much interested in the Bombay Y. M. C. A., has informed me that though there was a very good attendance at the meetings, at the beginning, it has of late fallen off, to the great discouragement of the Committee of management. It would reflect great discredit on the Christian community of this city if such an institution were allowed to collapse for want of support or attendance, and it behoves us to devise means under the Divine guidance to prevent the possibility, even, of such a catastrophe.

The President of the Kurrachee total abstinence Society has informed me that their members have frequent *reunions*, musical entertainments, and readings of extracts from popular writers, whether humourous or otherwise; and that their society is gradually strengthening under the efforts of the members themselves to encourage each other by social gatherings, and amusements, which tend to keep them in the path of virtue and sobriety, and show them its real value and advantage, as compared with the riotous licence which is so painfully prevalent among all classes of their neighbours.

I take the liberty Mr. Editor of suggesting through the medium of your columns that the association might at least try the plan of the Kurrachee Temperance brethren, by inviting young men of all *creeds* and denominations to join them, and instituting weekly meetings devoted to social purposes where mental culture and harmless amusement might be combined; and above all the young should be encouraged to give addresses or even lectures among themselves so that a friendly emulation might be established among them which would encourage sociality, and if such a plan was harmonious and successful, there can be no doubt that the good influences and examples of those about them, would eventually be the means of thoroughly converting many who would never have visited the society's rooms had not amusements attracted them: *perhaps*, we might then truly say with Goldsmith,

"Those who came to scoff remained to pray."

Finally I may say that I have visited frequently the Young Men's Christian Association in New York when there in 1875 and as that institution is such a success, it may not be foreign to this subject if I recount what I remember of the workings of that Institution. The Association of New York has a splendid corner building in a central position which has a large room filled with writing desks and newspaper stands, for the use of the members or any well behaved young men who require information or the use of writing materials—another room of large dimensions is used for prayer-meetings, lectures, etc., and this is a great convenience as many of the members are Roman Catholics, or might be otherwise prejudiced in religious matters that they would not remain were a prayer-meeting to take place in the room first named. Yet I rejoice to say that many converts from the latter denominations have been induced to seek the fountain of eternal life through the mere example of, and association with, their fellow members of the association.

There is a branch of the association in the Bowery district where similar facilities are given to young men; and those in distress who are worthy, are relieved from the Charitable Branch of the institution; and the mission tries to give them religious comfort as well as endeavouring to find them employment. The Temperance Society often hold their meetings in Y. M. C. A. Rooms both up and down town, and they are in fact intimately connected with each other. The Association numbers thousands of members many of whom devote their spare time in the interest of the institution, and all who can afford it contribute to the funds of the institution, which of course requires no inconsiderable amount to meet the expense of maintenance of such a large and actively useful establishment.

I am much interested in the Bembay Y. M. C. A. and sincerely hope the Divine blessing may attend the labours of those who devote themselves to that labour of love. So that must be my excuse for thus intruding on your valuable space.

Yours most respectfully,
GAMMA.

Epitome of News.

Saturday, March 10.

—Mr. Bomanjee Cursetjee Bandoopwalla denies that he ever applied for the C. S. I.

—The Rev. H. Baker, of Cottayam, of the C. M. S. Mission, is about to take leave to Europe after a residence in India of 33 years. Besides looking after the work of the Mission, he has for a long time taken part in the revision of the Malayalim Bible.

—We have much pleasure in acknowledging *The Indian Travellers' Guide*, for March, 1877, published at the *Bombay Gazette* Office. Price 8 annas.

—*Bombay Gazette*; London: "Astonishing accounts come to us from Egypt of a new cotton plant which is to revolutionise the trade and enrich Egypt beyond the dreams of avarice or the wealth of all the Pharaohs. It was discovered by a Copt in the province of Menouf, which is in the Delta of the Nile near the Cairo Railway, so long ago as August 1873. He noticed a plant in the cotton field wholly different from the rest, and he cautiously collected the pods, separated the seed, and planted it in secret in an isolated plot of ground. For three years he has carried on the cultivation and now there are said to be from 3 to 4 hundred ardebs in the country and the seed is sold in public market at as much as £25 or even £30 per ardeb instead of £1, the ordinary price."

—A short summary of the Parisian fashions of the day may be useful to those of my fair readers, a writer in the *World* says, who honour these columns by perusing them. It may save them the trouble of wading through the astounding verbiage of those magazines which devote themselves to the clothing of the female form divine. But it will pretty well describe in a few lines what Madame Troisetoiles of Pannier-street elaborates into many pages. Have your dress made so tight and close-fitting that you cannot walk; your trains so long that no one else can move without walking on them: your collars so high that you cannot turn your heads, and happily therefore have less chance of turning mine; your pockets placed so low in the dress that you cannot put your hands into them; boots in which you will certainly stumble when you walk; and mysterious knots and bows so cunningly devised as to render a standing, rather than a sitting, posture the more preferable.

Monday, March 12.

—The afternoons in Bombay are now 20 minutes longer than the forenoons. In other words the sun does not reach the meridian till 20 minutes after 12. In still other words, there is that amount of difference between our time-pieces and the sun.

—The loss of life from the Bengal cyclone was first estimated at 215,000; more recently it was reduced to 105,000, and now from the "final letter" of Mr. Barton, the officiating Collector of Backergunge, we learn that "the total number was only 52,000—a number that the present Governor of Bengal" hopes that time will show to be excessive.

—The natives in Mysore have got an idea into their heads that the "famine and pestilence now devastating the country is due to the wrath of the gods at the survey operations." They are being punished, they think, for allowing their country to be measured up.

—*Bombay Gazette*; Lahore, 9: "The Russians, it is rumoured, are concentrating the forces to attack Merve. The Shahjahan Turkmans are fortifying Merve, and have twenty thousand men to oppose the Russians with. Another brigade has arrived at Kurrum. The Governor reports to the Ameer that he is now in a condition to meet any contingency which may arise."

—Same; Calcutta, 9: "The *Amrita Bazar Patrika* gives at account of Jung Bahadoor's death. The 25th Feb. being Holee day (Govind Dwadasee) he went to bathe at Bagonuttee; he entered the river before sunrise for that purpose in the highest spirits, and after performing his ablutions he sat on the bank to perform poojah. Soon after he was noticed to be motionless. On his followers approaching him they found that life was extinct. An express was sent to the capital and orders arrived to postpone the funeral rites to the 1st March. The three principal Ranees, his brother and son arrived, and the Ranees expressed their desire to sacrifice themselves. The brother tried to dissuade them but he failed, and the funeral pyre was prepared with sandalwood, resin and a large quantity of ghee. When the arrangements had been made the ladies bathed, performed poojah and made presents to the Brahmins. The next step was they took measures for the government of the country and to maintain peace; then general directions were given to the brother-in-law. Their last act was to release some prisoners. They then entered the funeral pyre quite unconcernedly, muttering prayers. The corpse was then laid on its back, and the eldest Ranee took its head in her lap and the two others took the feet. They were then surrounded by odorous combustibles, and the Ranees gazed upon the features of their husband, as if forgetful of every other consideration. The fire was then applied by his son and all was over in a few minutes."

—The *Times* is asked to contradict a rumour which appears to have been circulated, that Her Majesty Queen Marie of Hanover had seceded to the Church of Rome, as well as the Crown Prince and Princesses.

—Deaths in Madras, week ending March 2nd, 1237. By cholera 169; small-pox, 347.

—We have received, says the *Statesmen*, a photograph from a painting called "*The Mohurrum*," by Mr. G. G. Palmer, of the Surveyor General's office. It is an excellent representation of the *Mohurrum* procession; the *tazias* and banners are being carried along the street; in front the half-naked Mussulmans are fencing and gesticulating in the manner familiar to all who have seen the *Mohurrum* procession; and a dense crowd of heads fills the street behind. Judging from the photograph, we believe the picture must be a fine one. Mr. Palmer is an artist whose works are now attracting a good deal of attention and approbation.

—Lieut. J. S. King has been appointed acting Superintendent, Army Schools, in place of Major Jacob, who proceeded to England on furlough.

—The Government of India will probably begin the construction of the Western Rajpootana Railway, about 300 miles in length, from Ahmedabad to Ajmere, during the year 1877.

—*Bombay Gazette*; Calcutta: "A Convocation of the Senate of Calcutta University was held yesterday, Lord Lytton, as Chancellor, in his speech corrected the erroneous impressions formed from his Proclamation speech at Delhi and pointed to the fallacy of University students looking for Government appointments. His Lordship repudiated the idea on the part of the Government of wishing to encourage such views."

Tuesday, March 13.

—Major Cumberlege met with a bad carriage accident yesterday in Bombay and was consequently unable to leave, as he had intended to do, by the mail for England.

—The Secretary of State has bestowed a special gratuity of £1,000 on Mr. Charles Forjett, late Commissioner of Police at Bombay, in acknowledgment of the good service he rendered to the State in 1857

—Government has sanctioned Rs. 8,000 for the construction of Mehroon Tank near Julgaum, as a relief work.

—Correspondent of the *Times of India*: "It has always been a mystery to me, and, I know, to others, why the papers invariably have a word of praise and applause for every body of men and women who come to Bombay, either as acrobats, circus people, comic singers or opera singers, *et id genus omne*. I have noticed this for the last fifteen years, whatever their performance, good, bad, or indifferent, they all 'deserve a full house'—'nobody should stay away,'—'all should go, see and hear'—as the parsons say—'ere it is too late,' and marvel at the unaccountable feeling that restrains the denizens of Malabar Hill, Breach Candy, &c."

—The following gratifying testimony to the material results of Christian Missions in the interior of Africa is borne by Mr. H. Taylor, a merchant, residing at the missionary station of Molepolole in the Matabele country. He writes:—"The traders of this part of the country desire me to convey to the Society their very best wishes for the success of the new mission to the Lake Tanganyika. They trust that by God's help the greatest blessing will attend the labour of the few noble men who have so readily come forward to open up a fresh field of missionary labour. Those unacquainted with the history of South Africa but little know the vast amount of commerce that has in all cases followed the steps of missionary labour. Some fifty years ago but little was known north of the Vaal River. I do not think I am far wrong if I say the trade of the country now is little short of £250,000 per annum, the diamond fields excluded. For these great results the London Mission have much to be proud; such names as Livingstone and Moffat will live in ages to come. Were I to mention the strides the Zambesi trade has taken of late years I should scarce be believed. It has been hoped by many that the Society will yet try and establish a mission in the Bahrutsi Valley, where a large field would be open to them."

—The *Church Missionary Gleaner* says:—Mr. Bruce is again greatly opposed and annoyed by the Romanists and Armenians at Julfa, Persia, and the members of his congregation have been attacked and beaten by them in the public streets.

—*Indian Chr. Herald*: Dr. Robson, Inspector of Schools has, we are sorry, been compelled by ill-health to take furlough and proceed home. He left Calcutta on Monday night. The Government Education Department can hardly afford to spare the services of such officers as the Christian Doctor, even for a season. If it is possible for Government to repel the opprobrium of "godlessness" flung without ceremony at its Education Department, it must be by pointing to the Christian labors of a Robson and a Watt, a Griffiths and a Livingstone. Dr. Robson, it is well known, made the best of every opportunity to exert a christian influence on the educated Bengali gentlemen who delighted to gather round him. Yon distinguished graduate, the pride of the subordinate executive service, but the other day a professed sceptic, and now a regular attendant at a christian chapel—there's a fruit, under God, of Dr. Robson's work. Dr. Watt is ever ready to make his sanctified botanical experiences subservient to His Master's cause. Mr. and Mrs. Griffiths are deeply interested in Sunday-School work. Mr. Livingstone preaches the gospel twice a day in the streets. May the number of these men of God be multiplied, and may health and strength be vouchsafed them for the great Master's work.

—A resident of the Khasi hills writes to the I. C. H: "We came out of the Office as usual after 5 P.M., but on our way home we saw a very beautiful and touching piece of the work of nature which forms the subject of this communication. A hill, only a couple of miles distant from the Station on the north-west, was seen all covered with hail stones some three inches deep. It looked as if the surface of the hill extending over a space of one mile in length and half or so in breadth was overlaid with silver. Some of the spectators argued with reason that either the fog had covered the surface of the hill, or patches of land cleared by the Khasias on it looked so bright and white at the dazzling rays of the setting sun. Arguments having failed to substantiate the truth of the matter reference was was ultimately made to the Khasias who were looking seriously on what had occurred. They all in a voice pronounced it to be the work of a hail storm which blew only half an hour ago."

Wednesday, March 14.

—*Advance:* "The question is still pertinent, 'Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?' In the midst of the thousands who are testifying to the experience of the forgiveness of their sins and the new birth from above, with the blessed revelation of Jesus Christ to their faith day by day, is it strange that there should be some whose prayer of faith has been answered in the restoration to physical health? At one of the noon meetings in Chicago, last week, Rev. Dr. Arthur Mitchell spoke of a lady, living in this city, who had been afflicted for seven or eight years with paralysis, and had even lost the power of speech. She was poor, but spent her all in trying to derive some benefit from medical treatment, but it was all in vain. Finally one day as she was entering upon the eighth year of her sad life, she was seized with a strong impression that she must kneel and pray to God, and that he would help her. She had not knelt in prayer far seven weary years; she had not even uttered a prayer, for her lips were sealed, and she could only think her requests to God. This sudden impression, however, remained with her, and could not be shaken off. Supporting herself upon her crutches, and with the aid of her pillows, she got down upon her knees and prayed earnestly to God to take away her affliction. She had not prayed long before a strange thrill shot through her frame; she heard her own voice uttering the words, "Our Father, which art in Heaven"; more wonderful still, she rose from her knees, walked to the next room, and told the news to her attendant, and, before going to bed that night, rode two miles and a half to tell her friends of this most wonderful cure. Within a few days, said Dr. Mitchell, she even did her own washing. What was to be thought of this? Had not God heard her prayer and healed her? God indeed was ready to bless his servants, perhaps not to cure all their bodily ills, but most certainly to make them spiritually whole."

—Rev. H. H. Jessup, of the Syrian Mission, writes of the outcoming of an entire town of 500 inhabitants, six miles from Beyrout, from Maronite darkness to Protestantism. A chapel and schoolhouse have been hired, and a native teacher and preacher established there. A great proportion of the people attend the services held by the missionaries.

—*Christian*: Father Chiniquy, writing from Montreal on Jan. 2, says:—I hope my friends in Great Britain will help me to bless our merciful God when they know the great things He is doing here among my countrymen, who till lately were considered the most devoted slaves of the Pope. On Dec. 25 last, not less than 225 of them sent their public recantation of the errors of Rome to the Bishop of Montreal as his Christmas gift. Since that day 108 more have publicly broken the chains by which they were tied to the idols of the Pope.

Since my return from the maritime provinces, where I passed the greater part of last summer, my house is filled from morning to night by inquirers, who, though Roman Catholics when they come in, listen with the utmost respect and attention to my answers to the questions they put about the differences which exist between the religion of Rome and the doctrines of the Gospel.

I wish you could see their joy when the first rays of the saving light and truth strike their intelligence and fill their hearts. What makes those conversions more interesting is that every convert becomes soon an instrument of the mercies of God towards his relations and friends. Several times those who accepted Christ at the beginning of the week have come back, before its end, with three or four new recruits who wanted to come to the feet of the Lamb, and wash their robes in his blood.

Among the converts of last year we have three very able priests, who, I hope, will become chosen vessels in the hands of the "good Master."

My hope is that the end of Romanism in Canada will be an accomplished fact before long.

—*Overland Mail*; Feb. 23: Col. Gordon has been appointed to the supreme governorship of the Soudan.

The Duke of Cambridge has been suffering from an attack of bronchitis. It will be some time before he can resume his duties at the War Office.

Mr. Hutchinson (L.) has been returned by a majority of 2,126 votes for Halifax, and the Hon. Sidney Herbert (C.) by 751 for Wilton.

Amongst the deaths recorded this week are:—Sir Wm. Hamilton; Col. F. Hammond; Major H. N. Pedder; Capt. R. F. MacVitie, late 49th Bengal N. I.; Rev. Sir H. W. Baker, Bart; H. W. Saunders, late 7th Bengal Light Cav.

The literary world has been busy with the *Nineteenth Century*. Just as the first number had gone to press, with contributions from Mr. Tennyson, Mr. Gladstone, Dr. Manning, Rev. Baldwin Brown, Mr. Matthew Arnold, Professor Huxley, Sir John Lubbock, and other eminent writers, an attempt has been made in Chancery by the proprietor of the *Contemporary Review* to suppress it, and to restrain the publishers and editor from advertising the work. The Vice-Chancellor, Sir R. Malins, has given judgment in favour of the defendants, Messrs. Henry S. King and Co., declaring that "every part of the motion had entirely failed, and that it must be dismissed with costs."

On Aug. 6 last the *Great Queensland*, a magnificent vessel, left the Thames for Melbourne, with thirty-five passengers, a crew of thirty-five hands, and a general cargo, comprising fifty tons of brimstone, a few dozen hogsheads of saltpetre, a couple of tons of patent gunpowder, some packages of cartridges, a large quantity of spirits in cask, two hundred tons of pig iron, and from fifty to one hundred tons of pebble gunpowder. Six days after she left London the *Great Queensland* was spoken off the coast of Cornwall, having just completed her passage down the Channel. Since that day she has never been spoken, seen, or heard of. There is only too much reason to believe that, through some unforeseen accident, the cargo in the hull of the *Great Queensland* exploded, and that she went bodily to the bottom.

"Blue-light baths" are, it appears, an infallible remedy for pains in the bones arising from rheumatism or railway collisions, and an interesting account is given by General Pleasonton, in a letter to the *Chicago Times*, of the immediate benefit he derived by adopting this mode of treatment. The sunlight passes through blue glass.

Lady Gore-Langton, sister of the Duke of Buckingham, who has recently returned from India, on Feb. 20 gave a very interesting lecture on "The Social Condition of the Women of Southern India," to a large audience, principally ladies, at the rooms of the National Society for Women's Suffrage, Berners Street. Sir G. Campbell, M. P., occupied the chair.

Thursday, March 15.

—*Times of India*; Rawal Pindee, March 14: The Kohat pass question is satisfactorily settled. The Afridis have submitted to the terms offered by the Government, including the making of roads. The blockade is removed, and the pass is re-opened.

—*The Christian*, Jan. 15: "Mr. Moody is preaching the things of the Kingdom in their true order—ruin and redemption; repentance, faith, regeneration, holiness and righteousness; righteousness, and peace, and joy in the Holy Ghost. He has lately been insisting on fruits meet for repentance, the *doing* righteousness; the confession of that which has been injuriously done; the restoring of that which has been wrongfully taken away. The results have been unmistakable; counsel has been asked in cases where, in a moment of passion, murder had been committed years ago; where houses had been set on fire for the sake of the insurance; where money had been stolen; one poor woman had suffered terribly because once she had found a few dollars, and, instead of seeking the owner, had appropriated them to herself. The agony of a guilty conscience, the gnawing of the worm within, has been terribly manifested in cases which are only known to God and the sinner, and the one to whom they are confessed."

—Meetings for the promotion of spiritual life have been lately held in Brighton and Liverpool. The *Christian*: "At Liverpool the meetings were held for four days, from Jan. 15 to Jan. 20, at the Hope Hall. They were summoned by the Revs. Messrs. Munro, Windle, Green, and Harrison, of Liverpool, and were conducted by well-known speakers on this subject. Very quiet in their tone, Scriptural in the teaching, and full of the power of the Spirit, were these meetings. Some prejudices arising from misunderstandings previously engendered were removed, and, like the Brighton gatherings, the unanimous testimony of all present was one of blessing received from the hand of God. There are two sides to this great question of progress in the life of godliness—that of Christ, and that of the believer. No one can doubt the omnipotence, the all-sufficiency, and willingness to bless of Christ. If this belief, held as a theory by so many, becomes a practical power in the lives of believers, more separateness to God, more holy living, mere denial of self, more victory in conflict, more success in preaching the Gospel, must be the result. May the Lord the Spirit stir up the hearts of all Christians to live out what they profess, and brace themselves, in God's strength, to make the testimony of the Church a *power* in these days!"

—Same; Hull: "The friends of the midnight meeting movement will be glad to know that most encouraging meetings have been held in this town, with positive results for good. Some 200 poor wanderers were gathered together, and a number brought to repentance and tears. A noticeable and, indeed,

remarkable feature in the work was that five of the most active workers, who energetically laboured for the salvation of the 'fallen' ones, had been of the same class themselves. Three of these have been converted since the first meetings were held here some three years back. One of the three was known in the town by the cognomen of 'Banker Jack,' from her habit of fighting with any navy who would stand before her. She is now a humble Christian, and melted nearly every heart when she addressed the assembly at one of the meetings."

—It is arranged that a missionary conference shall be held at Oxford on May 2 and 3 next.

—Dr. Bliss, of Constantinople, writes of the baptism of the first Koord from Persian Koordistan who has avowed his faith in Christ.

—The *Missionary Herald* (Baptist) contains an account of the baptism of a Mohammedan lady in rather remarkable circumstances. She is a wealthy person, having estates, partly in Nepaul, and partly in British territory. She had never seen a missionary. She was taught to read by the wife of an indigo planter and a native Christian teacher. She studied the New Testament in Hindustani, written in Roman characters, in which the lady was able to give her lessons. Then, being thoroughly convinced of her need of salvation through Christ, she travelled to Calcutta—a journey of fully five days—in order to obtain baptism. She brought with her three members of her household and four children.

—The *Kossid-i-Mumbai* (*Bombay Courier*) says: "According to the Mussulman reckoning six years more will complete the present century, the current year being 1293-1294 of the Hejeree, so that, as Hindoo and German (?) savans say, there ought to be a revolution in European affairs before that period expires. Much has been said about this fanciful calculation, but the Constantinople papers relate an occurrence which gives strange colour to it. The head of Islam has dreamt a dream in which a visitor from the world of spirits exhorted him to be up and doing: "The time is at hand, arise, gird up thy loins nd fight the enemy of faith." His dream has caused great stir in the Mussulman world, and the faithful from Room to Baghdad, and thence to India, are filled with rejoicings at the prospect of martyrdom. Many have sent forth their sons to the scene of conflict that they might earn the fadeless honour of 'Gazi-ud-deen' ('the Warrior of the Faith.')"

—Mr. Mitchell, an engineer in the service of the Khedive, and fifty soldiers who went with him on an exploring expedition into Abyssinia, have been massacred

—A telegram was received in England from Colonel Gordon, dated from Cairo, the 17th Feb. He expected to start from Suez by way of Massowah, for the Soudan on the following day. Colonel Gordon states that the firman has been signed, and that the Khedive has given him the old province of the Equator, the whole of the Soudan, and the littoral of the Red Sea. No one could be invested with greater powers. All financial and other affairs have been placed in his hands, and it will be his fault now if slavery does not cease, but of course time will be required.

—*Bombay Gazette*; London: "Every effort is being made by the Ritualistic party here to get up a series of demonstrations during the spring against the Public Worship Regulation Act. There is no doubt the party is quite strong enough and active enough to supply a large pripatetic contingent for public meetings; but it will be the same body of men at all of them, and the Church of England Working Men Society, which is an offshoot of St. Alban's Holborn, and is charged with the organisation of the demonstrations, is contemptible in numbers even if we give its members all possible credit for earnestness. It is a pity Lord Penzance should set the example (and that public men should follow it) of apologising for every morsel of the ritualistic vagaries.

—Same; Calcutta: Clement Smale, late an attorney of the Bombay High Court, died in hospital here from the result of injuries sustained by falling off the Hooghly bridge into the river. He was living here under a false name, and has been identified as a son of Sir John Smale, late Chief Justice at Hongkong.

—*Indian Mirror*: "There is disagreement among the Brahmos, and serious disagreement too. Some are accused of over-spirituality and long prayers, others are accused of unspirituality and momentary prayers. And there is considerable disunion between the parties. Some are accused of ascetic and unnecessarily self-mortifying practices, others are accused of self-indulgence, taking very little pains to live according to the spirit of their religion. Some are found guilty with for being too narrow and exclusive in their ideas and estimates of character, others are disliked for being latitudinarian and unstable in their views and principles. Some are condemned for leaning too much on the side of Hinduism and orthodox rules of life, others are equally condemned for having a decided bias if not exactly for Christianity, but certainly for European ways and ideas of life. Is a reconciliation of these conflicting moods possible? Is there a medium path in which such varieties of views may meet and harmonize? Certainly there is. Why should not the leading men in the Brahmo community bestir themselves, and secure a foundation on which healthy uniformity and variety are obtainable?"

—*Advance*: "It is still remembered that when the famous Congressional 'salary-grab' bill was passed, members were singularly elate over this stroke of personal financiering. But it is a noticeable fact that hardly a man who accepted the 'back-pay' has since been returned by his constituency. Senator Logan, of Illinois, who last week failed of a re-election, is the latest instance of the inevitableness of the nemesis which has followed those who voted for that unfortunate piece of national legislation."

"The growing disposition of laymen to offer themselves for special Christian work is not confined to home labors. A young man of the finest business prospects, giving up all in the simple love of Christ and the missionary cause, is to sail with his wife in the March steamer for Japan. He is to become the financial agent of the Mission of the American Board, thus relieving the missionaries from secular responsibilities and enabling them to give themselves continually to prayer and to the ministry of the Word. The income of the property he has earned is also placed at the disposal of the Board; thus relieving the treasury of nearly half the cost of his support."

—In the January *Congregationalist*, London, the editor, Rev. R. W. Dale, has an interesting article on 'Some Present Aspects of Theological thought among Congregationalists.' Among the aspects of English Congregational thought he notes especially 'the general disappearance of Calvinism.' 'I have no doubt,' he says, 'that there are many Congregationalists who think that they are Calvinists. This was the impression of Mr. Angell James. He said to me, once with great energy—raising his arm and clenching his hands as he said it—'I hold the doctrines of Calvinism with a firm grasp!' 'But,' said I, 'you never preach about them,' 'Well,' he replied—with the *naivete* which was one of the chief charms of his character—you know that there is not much about them in the Bible.' I am not sure that every minister who claims to be a Calvinist would explain with such beautiful simplicity his reasons for not preaching about the divine decrees, about election, and about the perseverance of the saints; but some explanation is necessary. Bees are said to have a very ingenious way of dealing with a fellow citizen that happens to die in the hive; they leave the body where it lies, but seal up the cell with wax."

—The *Golden Rule*: The three richest men that America has produced—Stewart, Astor and Vanderbilt—have died within a year, and each of them has shown "the ruling passion strong in death." Astor is still squeezing his tenants and signing his rent-roll by the hands of his legatee; Stewart from his marble tomb conducts his gigantic shop by attorney; and Vanderbilt operates his absorbed railroads through his son. For all the good their two hundred and twenty-five millions of dollars do the country or the community in which they lived, these men might as well have died bankrupt.

—The *Jewish Messenger*: We want to see some Moodyism introduced into the Jewish form of service, some enthusiasm, some life—and congregational singing is a simple and commendable step in the right direction. Camp-meetings may be sensational and ephemeral in their hold on sinners, but we have frequently wished that a little of their warmth were transferred to our synagogues and temples. If there were less scientific accuracy and more general participation in the singing in our shrines, it would be better for all of us. A hymn set to a simple melody, sung by an entire congregation, with all their hearts and all their lungs, is true worship.

—*Advance*: Mr. Hammond closed his meeting in Newburyport last week. Upwards of 500 have professed conversion. The ministers have earnestly cooperated. Newburyport has never seen such an awakening since the days of Whitefield.

—A "broker's prayer-meeting" has been commenced in New York for the benefit of the bulls and bears of Wall St. and its financial vicinity.

—Charles Collies, Chief Engineer of the Lake Shore Railroad, committed suicide by shooting, in Cleveland, January 20. He had been connected with that railroad for thirty years. He had no responsibility for the Ashtabula bridge, but was very sensitive to blame on account of the disaster, and probably became deranged.

Friday, March 16.

—*Times India*; Rawul Pindee: The Afridees submit at discretion to the Deputy Commissioner, giving thirty hostages. Trade through the pass will open in a few days. The construction of a difficult road on the North side of Kohat begins immediately.

—*Bombay Gazette*: Sir David Wedderburn, late member of Parliament for Coventry, delivered an address yesterday evening to the Bombay Branch of the East India Association on the subject of the representation of India and the Indian people in the British Parliament. Sir David strongly advocated, and urged the association to press upon Government a demand for six seats in the House of Commons being given to as many delegates from the Presidencies and independent States in India, such delegates to be appointed by some means hereafter to be decided upon, and to have the right of addressing the House upon any subject affecting the country, and to present and support petitions, but not to vote.

—The death of Sir Jung Bahadoor will, it is said, oblige all the male inhabitants of Nepaul to keep their heads shaved for a year according to the custom in force in the country.

—*Missionary Herald*: "Recent writers from Kioto, Japan, report the formation of a church at the house of Mr. Learned, November 26, and another at the house of Mr. Neesima, December 3, the former having a membership of eighteen, and the latter having one of twenty-three. It was expected that a third church would be organized at the house of Mr. Doane, on the succeeding Sabbath. More than forty of the students in the training-school are represented as being "earnest Christians." "They have gone out into this great city," Mr. Davis says, "and found places to preach the gospel; so that we have more than forty places where the truth is proclaimed regularly every week." At two out-stations also services are held. Most of the other students are "deeply interested," and some of them are "anxious inquirers." A blind young man had walked more than three hundred miles alone, "feeling his way with his staff," in order that he might enter the "Bible school," of which he had heard."

—*Bombay Gazette*; London: Albert Grant's pictures (and he has a really fine Collection, almost entirely modern, by Landseer, Millais, Holman Hunt, David Cox and others) are to be sold in April; a necessary consequence perhaps of his giving up the magnificent new house he has built at Kensington, which has a fine picture gallery, but nevertheless sure to be interpreted as asign of coming decadence. Certainly in all my experience of the city, I never have seen so sudden and completely visible a decline from high estate. "Behold the Imperial Mount: 'tis thus the mighty falls." Three years ago Grant was perhaps the most celebrated man in the city. There was not a whisper against his credit; and if people sneered at the mode by which he made his money, there was no response, because brilliant success covered every drawback and defeat. When he presented Leicester Square, renewed and beautified, to the metropolis, he was at the climax of his popularity and *prestige*, but from that hour the reaction set in. Many of the schemes he had started began to turn out badly, and shareholders grumbled and insisted on enquiry. The Emma Mine scandal was taken up by Macdougall who bought the *Hour*, it was generally understood, for the very purpose of flagellating Grant. By and bye out came the case of Rubery *vs.* Grant, when, although the latter gained his case, he lost irreparably in repute from the evidence that he had bribed Sampson, the city editor of the *Times*. Then came other scandals in quick succession, and lastly the Lisbon Tramways case."

—A Poona paper says: "We regret to announce the death of the well-known medical practitioner here—Dr. Baillie. He was an old and most respected resident of Poona. He was kind alike to native and European families, and many of the former as well as of the latter will miss his ready aid."

—The Easter holidays (not allowed in the Famine districts) will be from March 28th to April 3rd inclusive.

—Deaths last week, 679;—243 above the mean.

Miscellany.

—It will be a happy day when there is a new culture of the moral elements in men with reference to their daily tasks of every kind. A man ought to forge an iron bolt that is to go into a railroad bridge as if the eye of God was on him. He that is faithful in the least is faithful also in much. He ought to manufacture furniture, cloth, or any fabric for human use and wear, as before the all-seeing eye. He ought to make his steam boiler, his car, his ship, his bridge, to stand the test of the eternal law. To

do otherwise is to commit a crime, as well as to commit a miserable folly. Hundreds of lives are lost yearly by accidents occurring through defective material or workmanship in the carriges we ride in, the bed we repose on, the chairs we sit in, the implements we use, or the weapon we employ. A railroad puts in a cheap culvert, and it costs a hundred thousand dollars to repair damages. The shabby, shoddy workmanship of the age is the disgrace of our civilization, and its bitter cost, too. For bad work is always the dearest. One of the things most needed in modern days is honest, honorable work; work with the conscience in it; work that will "And the divine test and scrutiny.—*Vermont Chronicle.*

The Church undertakes to make the most out of men. Mortals are seldom valuable for what they are, but for what they may become. They are prophecies. They take on greatness in their possibilities, like that celebrated "penny which the mathematician (Kellogg) put out on interest at six per cent., compound, at the birth of Christ, and which now amounts to more globes of solid gold the size of our earth than there are dollars in the national debt." Men have this value compounded through eternity. So the Church takes the job of saving and securing these growing investments. The Church must seize upon the germs of power for the growths and greatness of to-morrow.—*Christian Advocate.*

—The following from Harper's is very near the truth:—

"The pastor of a Church in one of our large cities said to me not long ago: 'I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk. Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations, have learned to undervalue all that belongs to them, and then find no time for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require in association and marriage, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its young women, and if the loss of your society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all our young women are capable of this high standard for themselves or others, but I believe there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused. Dear girls, will you help us, in the name of Christ? Will you, first of all, be true to yourselves and God; so pure in your inner and outer life that you shall have a right to ask that the young men with whom you associate, and especially those you marry, shall be the same? The awful gulf of dishonor is close beside your feet, and in it fathers, brothers, lovers and sons are going down. Will you not help us in our great work?"

—In the interesting course of lectures on astronomy which Mr. R. A. Proctor has been delivering in the theatre of the Society of Arts, for the special benefit of young persons, a recent subject was "Meteors, Comets, and Stars." In speaking of meteors, he devoloped at some length the thought, which will strike many as a novelty, that the earth is, has always been, and so long as it shall exist as a part of our cosmical system must ever continue to be growing in size. Meteors are bodies, composed of extra-terrene matter, which travel in vast belts and in highly eccentric orbits round the sun. These belts, or systems of meteors, are very numerous, and when their orbits intersect that of the earth they are brought within the influence of its gravitation, and on entering our atmosphere become luminous and fall to the surface of our planet in those periodical showers of shooting stars which are so well known. Not a night pases in which some falling star are not seen and in certain months and on particular nights the golden rain is incessant. Of course, too, meteors fall in the daytime, although unseen. It is computed, said lecturer, that hundreds of thousands of these extra-terrene bodies become incorporated with the earth every twenty-four hours, and 400,000,000 in the course of each year. They may vary in weight between a few grains and a ton. One is known to have fallen in South America which weighed 15 tons. Yet these small accretions to the earth's matter would take many millions of years to add a single foot to its diameter. It had been shown that one of these meteoric systems followed in the track of a small telescopic comet, although not to be confounded with its tail, and it was now the general opinion of astronomers that all these belts of meteors were similarly related to comets. Mr. Proctor then proceeded to speak of comets and stars.

—*Martineau*:

"Will you depend upon your own faculties in proportion as they are simply animal, and deny them in proportion as they are divine; confide in your eye-sight and give the lie to the conscience and affections? The herds that low amid the Alpine echoes have, no less than you, the outline of the everlasting hills, and the verdure of the pine-cleared slope, painted on their vision, and the chant of the distant torrent swelling and fainting on their ears: is their perception truer,—are they nearer to reality because they cannot with you, meet the sublime gaze of nature and see through to the eternity of God? The grandeur and the glory that you behold, are they not there? The divine expressiveness, the speaking appeal to your silent worship, the mingling of something secret with your spirit, as if unseen thought were flowing from the mountains and the sky, to meet the answering radiation of your soul, —are these, which are the human privilege, a phantom of unreality, a delusion which the fortunate brutes escape?"

Selections.

THE LATE SIR TITUS SALT.

By the death of Sir Titus Salt, which took place at his residence, Crow Nest, near Halifax, on December 29, 1876, another of the few remaining founders of our manufacturing prosperity has passed away. Sir Titus Salt, who is probably known all over the world as the inventor of alpaca as a clothing material, was born in 1803. His father was a woolstapler of the old-fashioned kind, who gave his son a grammar-school education at the Heath School, near Wakefield, and afterwards took him into partnership in his business of wool.dealing, which he had then just removed from Wakefield to Bradford. At that time the place, which is now one of the handsomest of the great towns of England, was a mere manufacturing village.

The chief seat of the woollen trade had been at Wakefield, but the manufacturers there adhered to the old system of home spinning, and the new factory system of manufacture established itself at Bradford. When Daniel Salt and his family migrated thither, the trade in woollen material for ladies' dresses was in its infancy, and the woolstapler's energetic son was to be one of the chief agents in its extension. His first effort was to bring into use new and hitherto intractable materials. A wool called Donskoi, grown on the banks of the Don, on the south-east of Russia, first attracted his notice, and his success in making a useful fabric of this coarse article laid the foundation of his more important enterprise.

In the year 1836, a Liverpool broker, of whom he was buying wool, showed him some bales of shining hair, which had been sent to him, and which nobody would look at. They were from the fleeces of the alpaca, a creature which had been brought by the Spaniards from Peru. The fleece looked dirty and unsaleable, but young Mr. Salt took home one bale, and soon returned and bought the whole lot, and as much more as Liverpool could supply. He hit upon a method, not merely of utilizing the alpaca wool in the manufacture of stuff, but in producing an entirely new substance, which was, in appearance, something between silk and wool; was cheap, and wore well. The new stuff speedily became a vast article of commerce; and the inventor was rewarded by a great increase of his business. He had, in fact, increased the resources of the country, and brought a new trade to the Yorkshire district, where he lived.

In the early days of his prosperity the late baronet still carried into his business and his relations with the workpeople much of the old-fashioned familiarity which has not become almost a tradition of the past. In those days he was addressed by many of his own hands by his Christian name, in the manner which seemed so surprising to strangers who were not accustomed to the almost patriarchal character which the head of a great business seemed to hold in those times. He was one of the first to exhibit that care for the health and morals of the persons in his employment which is the newer form of the industrial relation. About 1851, when Bradford was still a dirty manufacturing town, with a crowd of curious old-fashioned market-stalls in its only open sqare, Sir Titus Salt determined to take his works and workpeople into the country.

A strip of land was bought at Shipley, near the Midland Railway and the river Aire, and a building was erected on it which was then regarded as the largest and handsomest factory in the world. The whole range of buildings covered nine acres and a half, and the ventilation, the warming, and the sanitary precautions were as perfect as they could be made. The workpeople, some four thousand in number, were housed in good cottages, and the village thus created was supplied with park, cricket ground, public institutions, lecture halls, and places of worship by its founder. In explaining his object, Sir Titus Salt said he hoped to draw around him a population that would enjoy the beauties of the neighbourhood, and be well fed, contented, and happy. He had, he said, given instructions to his architects that nothing should be spared to render the dwellings of the operatives a pattern to the country, and he hoped to live to see satisfaction, happiness, and comfort around him.

For many years, at any rate, these hopes were realized. *Saltaire* has long been regarded as a model manufacturing village, though differences between the operatives and their employers have not of late years been entirely kept out. At the last census it contained 820 houses and 4,389 persons, and probably there is no other community which is so young and which has already possessed itself of so many public institutions. Sir Titus Salt has, of course left the management of the business more and more in the hands of his partners and successors, but he has never lost his interest in the community he founded. One of his latest deeds was the offer of a piece of land for a Board school. He had previously built a handsome Congregational church, at a coast of 16,000*l.*, to which, only last year, a new Sunday-school was added at a cost of 10,000*l.* He had long since provided baths and wash-houses, large school-rooms, and a hospital and infirmary, and he has added to these a range of forty-five almshouses for widows and aged couples with an endowment of ten shillings a week for the latter and seven-and-sixpence for the former.

This care for the welfare of the workpeople who were carrying on his own manufacture did not limit Sir Titus Salt's munificence. The town of Bradford, which owes so much to his business success, is also indebted to him for some of the improvements which have so completely transformed it. He had been Mayor of the town in 1848, two years before the founding of Saltaire, and he took constant interest in its development. He gave a handsome donation towards the purchase of the Peel Park, and in 1871 presented the town with a small park of fourteen acres on the banks of the Aire, and between Bradford and Saltaire. In the next year he added to this gift a handsome building as a Club and Institute, with a large library, and ample rooms for evening classes, lectures, and chess.

He had always taken and active part in political movements, and as a Liberal how at that time was regarded as one of the advanced school; and in 1859 he was selected by his friends as a candidate. He stood alone against two Conservatives, and we returned by a majority of about five hundred over Mr. Alfred Harris, Mr. H. W. Wickham heading the poll. Mr. Salt, however, did not find that Parliamentary work suited him. He was most diligent in his attendance, and most of the division lists of 1859 and 1860 contain his name. In 1861 he resolved not to face the work of another session, and resigned his seat; and in February of that year Mr. Forster succeeded him without a contest. His health had suffered somewhat from his attendance in the House of Commons, and in later years he was much troubled with gout, which frequently kept him from taking any part in public matters.

A tall, handsome, energetic Yorshireman, with a decisive manner, and that sense of self-reliance which is often the product of a successful business career, Mr. Salt was, in his short Parliamentary life, one of the striking figures of the House. He became somowhat bowed and enfeebled in later years: but his intelligent face and flowing beard of grey hair always marked him out as, in appearance, a notable person. In 1869 he received a baronetcy, and two or three years since a marble statue, which had been presented to the town of Bradford by a large body of subscribers, was unveiled by the Duke of Devonshire at a public ceremonial in the Twon Hall. For some time past the health of Sir Titus Salt had given much anxiety to his friends. His death, which took place in the presence of all the members of his family at a quarter before one o'clock, on December 29, had been anticipated for some days. He died, as he had lived, a member of the Congregational Church.

The *Bradford Observer* says of his family:—"In 1829 Sir Titus married Caroline, daughter of Mr. George Whitlam, of Grimsby, by whom he has had a family of eleven children. Several of his sons have become partners in the firm now known as 'Sir Titus Salt, Bart., Sons & Co.,' and have shown an activity in carrying on the gigantic works at Saltaire, and a zeal in promoting the welfare of the workpeople, that are warmly appreciated. The eldest son, and successor to the title, is William Henry Salt, who was born in 1831, and is a magistrate for Leicestershire and the West Riding of Yorkshire. Sir William married, in 1854, Emma Dove Octaviana, only child of Mr. John Dove Harris, of Ratcliffe Hall, Leicestershire, and has, with other issue, Shirley Harrison, born 1857. He resides at Maplewel, near Loughborough, Leicestershire, and is a member of the Junior Carlton Club."

Sir Titus was an earnest advocate of Temperance and has never permitted a single beershop within the precincts of Saltaire. Among his benefactions, he gave 5,000*l.* to Bradford Fever Hospital, and 5,000*l.* to Lancaster Lunatic Asylum. Estimating him by the rule, "by their fruits ye shall know them," he

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was a good Christian man, a man not so much of words as of actions. He will long be remembered, not merely for his wonderful ability in the conduct of business, but as a considerate employer, a sincere philanthropist, and a true-hearted Christian.

A MIDNIGHT SEARCH.

BY REV. W. A. GUTTRIDGE, CAMBRIDGE.

In order to see them *there*, I went up to the great city a few weeks ago to spend a night with Mr. Fegan, in one of his long all-night searches for homeless lads. About nine o'clock we found ourselves in the heart of the metropolis, and forthwith plunged into a notorious purlieu frequented by the most criminal and abandoned class. In one of the low lodging houses we found a poor boy who had been homeless for nearly a year through his drunken father's cruelty, which had made it actually unsafe for him to live at home. After a few minute's friendly converse he willingly came with us, glad to escape from this wretched haunt. It was very pleasing to notice how eager even the most degraded poor creatures in this heart-breaking scene were, that this young lad should be saved from falling to their own sad level, and how emphatically they recognized Mr. Fegan's benevolent aim.

Passing out of this narrow by-way, we saw a bold, ragged boy about thirteen years old, who contemptuously scorned Mr. Fegan's kindly invitation. "Ginger" was evidently then determined to cleave to the roving, independent career of a street-arab, but his would-be benefactor seemed very hopeful of winning him at some future time from the evils of a street life; as we journeyed to another quarter, he triumphantly told us how he had often spent months in endeavouring to rescue individual lads who seemed incorrigibly attached to the street.

The lad from the Home who accompanied us came from the lodging-house we next entered, and his changed appearance was hailed with shouts of admiration. Here we discovered another poor lad, whose father had been a sailor and was drowned at sea. His mother was in Australia, and though he had several brothers, he knew not where any of them were living, and so was left "alone in London." He gladly joined our party; and as our search was continued, we met with a bright, intelligent lad well known to Mr. Fegan, in whose mind there was still a lingering suspicion that the "Home" was after all very little different from the dreaded bugbear of a street-arab —a reformatory. He speedily recognized the boy we had with us, and before him assumed a gay and nonchalant air; but when left alone with Mr. Fegan, a few pointed words drew deeper and more real feelings to the surface, and in reply to entreaties that he would eschew dishonest ways, with faltering voice and quivering lips he answered, "Ah, sir, you don't know how hard it is. I'm tempted bad sometimes; my heart beats to do it, but I always fights agin it." He had lately been spoken to by a well-known Newmarket horse-trainer, who, noticing his sharpness and agility, had held out a half-promise of employment in the racing stables. Besides, a woman he knew had "invited" him for Christmas-day, and he felt he could not disappoint her and her children, but promised soon to come down to see Mr. Fegan about his future.

We next travelled some miles to a part with the name of which we were very familiar, though we had never before visited it. Here we captured a shelterless orphan, whose father had been dead seven years, and his mother nearly two, so that he was left to "find for himself." Almost immediately after this we fell in with another boy, whose whole appearance unmistakably pronounced him to be a young London Pariah. Thence we tramped through many intricate courts and by-ways to a large thieves' kitchen, where we saw, perhaps, the most melancholy scene we met with in our ramble, and our hearts throbbed with joy as we watched another lad rescued from this den.

Away, mile after mile, we plodded to a celebrated covert for homeless lads, where, however, our search seemed likely to be unsuccessful, till Mr. Fegan, lantern in hand, crept as noiselessly as possible up a ricketty staircase, and soon descended with the tidings that he had found a little lad asleep on the lobby, rolled up on the bare boards. Covered with mud and filth, with long unkempt hair and wan face, we saw the shivering little waif. Soon he was gently coaxed into the street, and with peculiar delight I enjoyed the sight of his eagerness as he drank a cup of hot coffee at a street-stall.

I particularly wished to see one of the market scenes I had heard of from our friend, so off we started to Covent-garden, where we discovered two poor lads,—the want and sadness so marked in one I shall never forget. The poor boy had had no food the whole of the preceding day, and most piteously begged to come with us. As I surveyed the eight homeless boys we had thus met with, and remembered the crowded Home I had seen before we started on our ramble, I felt what a strong claim Mr. Fegan's work has upon the liberality of all Christian people. —(*Christian.*)

THE ACORN AND THE OAK.

Mr little daughter sat silent while busy at her play. Finally she said, with a sober face:

"Mamma, this morning, when I was at Miss W's, she offered me an acorn. Now, if I had taken it and planted it, I should have had an oak-tree some day shouldn't I?" And after a moment's further reflection she said, with a sign, "But I didn't take the acorn."

"Ah, my darling, you are not the only one who has failed to have an oak for want of taking an acorn."

See, though it be an oft-told tale, how tiny circumstances affect great events; see the shadows of the magnificent forest-king, how delightful, how secure from the summer heat—not for a day, nor a year merely, but for ages. Some hand planted that tree—one, perhaps a baby, took the acorn.

Things of beauty and strength, are or may be composed of its noble timber; the sturdy ship which defies the waves, is, through this great gift of God made the thing she is; and even the cheerful firesides round which we so love to linger, are all proofs, each in their way, that somebody took the acorn.

This little lesson is, in its application, so wide, so various, that I hardly know where it begins or ends. Every good impulse, each word of kindly counsel, even our failures and mistakes, may be to us the acorn which, taken, planted, and cultivated, may make us, like the oak, in a spiritual sense—trees for the garden of God. There are, in every human life, times when little turning-points occur. Acorns are offered; refuse them, pass them by, and in after years memory looks back and says, in bitterness of soul, "I did not take the acorn."

TELEGRAPHIC NEWS.

London, March 8th: Midnight. In the House of Commons to-night, the Hon. R. Bourke, in reply to a question put, said that England's answer to Prince Gortschakoff's Circular had been deferred at the request of Russia, who had promised a further communication on the subject, which, however, had not yet been received. The prolonged absence of the British Ambassador at Constantinople, he said, was not intentional.

Paris, 9th: The German Government has just issued an order that all French soldiers, who have been discharged from the Army and have rejoined their families in Alsace and Lorraine, must leave those provinces unless they renounce their nationality.—General Ignatieff has arrived here in connection with his special mission.

London 10th: A despatch from the Porte has been received by Musurus Pacha, the Turkish Ambassador in London, which details the reforms that are to be adopted in Turkey and the measures to be brought forward in Parliament which meets on the 12th inst.—Valentine Baker has been instructed by the Turkish Government to organise a mixed corps of Gendarmes for service in Turkey.

12th: The India Office has issued orders that from the 1st of April the rate of Exchange for the conversion of Indian pay into family remittances will be 1s. 9½d. per rupee.—Count Schouvaloff has returned to London from Paris after having had a special interview with General Ignatieff. The Count is the bearer of a fresh proposal for the collective action of the Powers in obtaining the acceptance by the Porte of the original programme presented at the Conference.

Constantinople, 12th: Montenegro persists in the demands for a cession of territory and a seaport before signing peace with Turkey.

London, 13th: In the House of Lords, Lord Derby, in reply to a question, said that the motive for the recall of Captain Burnaby from Khiva was in pursuance of our general policy and not from any promptings on the part of Russia. A pamphlet has appeared from the pen of Mr. Gladstone, entitled, "Lessons in Massacre."

Rome, 13th: The Pope held a consistory yesterday, at which His Holiness nominated, among others, Archbishop Howard a Cardinal.

Berlin, 13th: At the sitting of the German Parliament yesterday, Prime Bismarck made a speech, in which he complained of the decline in the national feeling and the Particularist tendencies of the Federal States.

Constantinople, 13th: The opening of the Turkish Parliament, which was fixed for yesterday, has been adjourned till the 19th instant.

London, 14th: A Cabinet Council was held yesterday to consider the fresh proposal made by Russia through Count Schouvaloff. Russia proposes that if the Powers will agree to sign a Protocol, urging upon the Porte the acceptance of the original programme presented at the Conference, that she will act with them and demobilize her forces. Lord Derby has promised an early statement concerning the decision arrived at by the Cabinet.—Latest advices from the Cape state that peace has been concluded between the Transvaal Republic and Secocoeni, the Kaffir Chief, the latter having submitted.

PASSENGERS SAILED.

Per Str. *Strathleven*, 10th, for Liverpool:

Mr Robert White, Mr Heeld, Mr Howell and child, Lady Ida Low and two children, Mrs Raikes, Miss Bateman, Mrs Jackson and child Mrs Hudson and three children, Mr and Mrs DeLange, Major and Mrs Jacob and five children, Mr R B Pitt and Miss Pitt, Two Misses Wood and Master Scott, Mrs Greenwood and three children, Mrs Douglas, Millan and three children, Mrs Kinnard, Mrs Shaw and child, Mr and Mrs Chapman, Mr Orban, Mr Berardi, Mr Jervis, and Mr Byramjee Nusserwanjee Cowasjee.

Per P. and O. Str. *Pekin*, 12th:

For Southampton,—Mrs Osborne, child and infant, Mr and Mrs L Fletcher, Col and Mrs Dennys, Mrs Tyndall, child and infant, Major and Mrs Forbes, and one infant, Capt and Mrs F F Cotton, Mrs Pollard, Capt and Mrs Bridge and child, Mrs Fellows and child, Mr James, Mr Mackintosh, Lieut-Col and Mrs Graves and child, Mrs Cumberlege and infant, Mrs Gardiner, child and infant, Mrs W La F Robinson, Mrs K pling, Mrs Fletcher child and infant, Mrs Rodney Mundy, Mrs Clabby, Mrs Waddington, Mrs Barlow, Col J C Wood, Mrs Ben Williams and two children, the Hon'ble H Arbuthnot, Mr T D Colgan, Mr H Ayling, Major and Mrs A D Parsons, Mr Dennis, Mr J A Crawford, Mr and Mrs Lane, Capt W Reynolds, Mr Vasudev K Dhairyaran, Dr Wiche, Col Coombs and two infants, and the Revd R Essam and two infants.

For Brindisi.—Mr Lewis Cahhem, Mrs Reynolds and child, Mr John F Macnair, Mr Geo Carpmail, Mr Sumner Hogarth, Mr Chas J Showers, Mr R B Pringle, Mr C H Mein, Lieut-Col Cumberlege, A Gentleman, Mr W Bleeck, Mr E Seebeck the Hon R Dalyell, the Hon B H Ellis, the Rev E R Hendrix, Bishop Marvin, Mr J Hunt, Mr B Crosdale, Mr C B Langston, Mr J J Guise, Mr R Greaves, Mr J R C Fisher, Mr J H Carter, Lieut M A Close, Mr E M Showers and Mr Blundell.

For Venice.—Mrs C E Chapman and child, Mr G R Payter, Col G D Pritchard, R E, and Mr Abromonitz.

For Suez.—Mr M Massey, Mr E S Welmore, Mr and Mrs Learmouth, Mr S R Learmouth and four children, and Mr S D Ezekiel.

For Aden.—Mrs De Costa and three infants, Lieut F G Jones, R N, and Mr Cowasjee Dinshaw.

For Malta.—Mr MacMorland.

PASSENGERS ARRIVED.

Per Str. *Mangrove*, 12th from Liverpool:

—Mr M H Scott, Mr S J Scott, Mr M Scott, Mr E M Scott, Mr E J Scott, Mr M Fullerton, and Mr H Dearlove.

Per P. and O. Str. *Mirzapore*, 14th:

From Southampton.—Mrs Vyse, Miss Cayes, Mrs Preston, Col C F M Bosanquet, Lieut-Col F W R Bois agon, Captain Browne, Mr and Mrs Forbes and infant, Mr Charrington, Mr Bonham, Mr Kellner Mrs Mellier, Mrs Curtley, Mrs Arck and two children, Captain Curdew, Mr and Mrs Ashley and infant, Mr Powell, Mr Farman, Miss Thatcher, Mr Blancy, Mr and Mrs Hepburn, Miss Leonard, Miss LeMarchand, and Mr Alexander.

From Brindisi.—Mr Dewar, Mr Brennand, Rev Manson, Mr Kaye, and Mr Griffiths.

From Venice.—Mr Lacy, and Mr Ormiston.

From Suez.—Mr Mahaal.

Domestic Occurrences.

BIRTH.

D'SOUZA—March 14th, at Surat the wife of Mr. Angelo D'Souza, Great Trigonometrical Survey, of a son.

MARRIAGES.

RUSSELL—JEFFERSON—March 8th, at Byculla Church, Bombay, by the Rev W. Maule, D.D, John Grey Russell, Esq, to May, youngest daughter of J Jefferson, Esq.

TURNER—LEONARD—March 15th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Issac, son of Mr. W. R. Turner, of Brighton, to Esther Leonard, of Rotherford, near Tunbridge Wells.

DEATHS.

WARREN—March 7th, at Morar, the Rev. Joseph Warren, D D., American Presbyterian Missionary, aged 68 years.

FOX—March 12th, at Kirkee, Mary Anne, the beloved wife of Thomas Fox, Supervisor Public Works Department, aged 27 years.

Advertisements.

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